> munist, nor a Socialist, but simply a Demist, and that, once cleared of the obscurity of fonnulie and the somewhat intentional ambiguity of terms his Demism can, by means of a few corrections, be presented in such a way that it does not oppose Catholic teaching. \Vere Sun Yat-sen truly Socialist, *a fortiori* Communist, he would have spoken very' differently and would have demanded other reforms. Nowhere does he base his teaching on philosophical materialism; nowhere does he condemn the right of property as illegitimate; nowhere does he assert the absolute primacy of the State over property, family and education.''

This is a feeble argument for the use of the *San Min Chu I* in Catholic Schools after the author has devoted many pages to exposing its "inaccuracies, exaggerations, generalizations, hasty conclusions, too quick judgments, and also historical, philosophical, and economic errors, pages which assuredly are not free from danger, at least for the young and thoughtless, and in matters relating to political economy.''

The Christian missionary conscience seems to have proved extraordinarily elastic when confronted with the alternatives of using a textbook replete with falsehoods and economic fallacies and designed to foment hostility to the white races, or forfeiting official recognition of their educational institutions.

Some idea of the extent to which the teaching of the *San Min Chu I* has been exploited to foment xenophobia will be given in a later chapter. In the following chapters the D'Elia version has gener-

ally 1>een used, except when coined phrases are used to obscure Dr. Sun's real meaning.